In the Field of Religious Books

I.

THE WORLD'S GREAT RELIGIONS. By Alfred W. Martin. D. Appleton & Co.

LAST winter Dr. Alfred W. Martin delivered a series of lectures on "The World's Great Religions," which was so successful that he received several hundred signed requests for their publication. As they were given extemporaneously this was a hard task. However, he has gathered together his opening and concluding talks, with those on the Semitic religions. However, these seem to contain the gist of his thought and method.

Dr. Martin began his lectures by saying: "Four great discoveries of the modern world have left their mark upon religious thought and compelled the reconstruction of many an old time belief. The discoveries themselves were more or less promptly acknowledged, but their bearing upon inherited religious ideas was only gradually perceived. Indeed, it is no exaggeration to say that even to-day the great majority of those familiar with the discoveries are utterly unaware of any resulting influence upon religion. Only a very small percentage of the educated people of the world realize that such an influence has been exerted upon religious thought."

The discoveries which Dr. Martin says upset the old conjectures were the discovery of Copernicus in 1543 "that the earth is a mere suburb of the cosmos," the discovery in 1787 of the Scriptures of the East, Sir Charles Lyell's geological discoveries which disposed of the Genesis account of creation and Darwin's revolutionary concept of the nature and antecedents of man.

Dr. Martin gives ten results of the change produced by this widened background. These are of varying importance. He says: "The Golden Rule did not originate with Jesus nor even with Confucius, but antedates even the latter by two centuries." "The old notion that there are moral precepts in the New Testament not to be matched in one or another of the non-Christian Bibles is now proven to be a mistake." "The science of comparative religion made possible by the discovery of the Bibles of the great religions has brought to light still another significant fact. It is that the relation of these religions to one another is not that of the steps of a ladder, but that of the branches of a tree." "A comparative study of the Scriptures of the great religious systems of India, Persia, China and Arabia has shown that while local, transient elements are present in them all, yet have they measures of universal and permanent worth, reminding us in many instances of what we have read in the Scriptures with which we are most familiar."

Dr. Martin believes that the world is ready to outgrow even tolerance. He says: "Yet even this attitude, noble as it is, cannot be regarded as the acme of spiritual attainment. For tolerance always implies a measure of concession. We tolerate what we must but would suppress if we could. Tolerance has an air of patronizing condescension about it. He who tolerates affects a certain offensive superiority and exhibits spiritual conceit. Yet in the estimation of many a thoughtful person tolerance is looked upon as the very zenith of spiritual attainment, the ne plus ultra of considerateness, the loveliest flower on the rosebush of liberalism. What more, it is asked, can there be expected of us than a friendly, tolerant attitude to beliefs and systems with which we are not in sympathy? Our answer is you can appreciate them, be sincerely eager to do full justice to them, generously assume that they have something of worth which may enrich your own thoughts of life, all the while remembering that if the belief or system contain error, it is kept alive only by reason of the truth germ which it hides. Lovelier by far than tolerance is appreciation, which while wholly free from the blemish that mars the beauty of tolerance adds to that beauty fresh graces all its own. Appreciation is the spirit which exceeds tolerance, despises mere forbearance, blushes at persecution. Toward the various Bibles and religious systems of the world it takes a sympathetic, catholic, eclectic attitude, seeking to estimate each religion from the dynamic rather than the static viewpoint; *i. e.*, judging each not only by what it originally was but also by what it has grown to be."

Dr. Martin lectures and writes in full accord with his theories. He points out the ways in which Christianity has departed from its original crude Messianic viewpoint. He shows that modern life has intricate problems not to be solved by the Sermon on the Mount. He says that "the distinct tendency of Jesus's teaching is toward the spiritual alone rather than to a harmony of sense and soul, to self-abnegation rather than to self-realization, to the elevation of a side rather than the broadening of the whole of one's life. Not once in the Gospels is it hinted that the ideal to be striven for is the harmonious development of all the possibilities of our human nature in a rounded life. Yet I do find in Him an ever inspiring exemplar of sincerity, spiritual greatness, sympathy and consecrated devotion to a supreme purpose. Indeed, were I to state in a word what Jesus means to me it would be inspiration."

Dr. Martin has great praise for Akbar the Mogul. He made the first effort to get at the truth of all religions. In the Dabistan, the confession of faith of all creeds was reported. In the sixteenth century he anticipated the World's Parliament of Religions. Dr. Martin foresees an era of complete toleration, in which every creed will contribute to the world's life.

He believes that the religion of the future will not be dogmatic. He says: "When we talk of origins we know not exactly whence we came. When we discuss destiny we know not exactly whither we go. What then remains between these two ignorances? The religion of the future will answer—the kind of behavior we adopt between them; we are obliged to choose between living like immortals and living like the dog fly. The religion of the future will demand that faith be reconciled with all that the mind can apprehend of knowledge or the heart experience of emotion."

II.

THE JESUITS: 1534-1921. By the Rev. Thomas J. Campbell, S. J. The Encyclopedia Press, New York City.

A GALLANT Spanish soldier, wounded on the field of battle, asked for a book of romance to relieve the tedium of his convalescence. Instead he was given a biography. From the reading of this work there came into being an association of men who carried religion and education to the uttermost ends of the known world, a body of men whose explorations in our own land made the foundations of the middle West, who founded houses of refuge for persecuted Jews, who wrote dramas and ballets and scientific works among a hundred and one subjects, who had Europe in a turmoil over their activities until they were suppressed for forty years, a body of men one of whose number invented a meteorological instrument that is on every ship sailing the eastern seas to-day. The wounded soldier was Ignatius Loyola; the book he read on his bed of pain was a "Life of Christ," by Ludolph of Saxony; and the organization he formed was the Society of Jesus.

Although this society is now nearly 400 years old and its members have written thousands on thousands of books, "no Jesuit has thus far ever written a complete or adequate history of the society," says Father Campbell in the preface to his own book, which more nearly fills this want than any history of the Jesuits extant. As a matter of fact, this work is the first complete history in existence of the famous religious order written in English by one of its members. It is a measure of the frankness with which Father Campbell tells his story that, in mentioning Jesuit histories which have been written, he says of Crétineau-Joly that "he is too often a special pleader, and even Jesuits find him too eulogistic." Frankness, indeed, is the keynote of this record. When members of the order made mistakes or committed errors, these are recorded. Charges made against the Jesuits are set down *in extenso* and explained away when they are of sufficient importance to do so. In fact, the opening pages of the work are devoted to telling of the origin of the term Jesuits—which Loyola is not known to have used, it may be mentioned—its opprobrious meanings and the caricatures of the founder which have appeared in the writings of famous historians.

When the hero of the siege of Pampeluna organized the order, in a little church on the hill of Montmartre in Paris in 1534, he called it the *Compañia de Jesús*, "evidently a reminiscence of Loyola's early military life, and meant to him a battalion of light infantry, ever ready for service in any part of the world." It is another of the curiosities of literature connected with Loyola's life that the college ways of his time in Paris should be described in the pages of Rabelais, passages that once were regarded as caricatures, but which are now known to be almost photographically correct.

Loyola's chief purpose was to have his order convert the Turk, and only the failure to get a ship at Venice prevented him from carrying out that plan. Thus it was that another accidental happening changed his life's work.

But, of course, the career of Ignatius Loyola was comparatively brief out of the nearly four hundred years of his order's history. And it is with the larger outlines, the outstanding events, that Father Campbell's narrative is concerned. He describes the initial activities of the Jesuits in Portugal, Spain, France, Germany and Italy; the first opposition to the order that arose in Spain; the first missions to America; the founding of colleges; the romantic story of Francis Xavier's missions to the Far East; the English missions; the famous "Battle of the Books" in the sixteenth and seventeenth centuries; the chief personages and events leading up to the suppression of the society by Clement XIV. on August 16, 1773.

How the Jesuits lived on in Russia, because Catherine refused to have the brief published in her country (and by canon law this made it non-existent) is told, as are the extraordinary services to their respective countries that were performed by many of the Jesuits who were Jesuits no longer.

After describing the restoration of the society by Pius VII. on August 7, 1814, the narrative tells of the troubled career of the Jesuits for the next 100 years and its gradual recovery to a flourishing condition before the outbreak of the world war in which 2,014 Jesuits served either as soldiers, chaplains, stretcher bearers or volunteers, 855 of the French Jesuits alone receiving 1,056 distinctions. Several chapters are devoted to modern missions, colleges and literature, this last one being an amazing record and one eminently fitting an organization that sprung from the reading of a book. Sommervogel's "Bibliotheca," which contains the records of Jesuit literary activities, includes mention of such works as a lexicon of twenty-four languages, many ballets written for Jesuit college students to dance, dramas in profusion, South American Indian dictionaries, "The Longitude of Milan," the "Orinoco," written in 1789; the "Polynesians" in 1867, an abstract of the Chinese annals published in 1785 and a complete course of Chinese literature in five volumes. The famous "Jesuit Relations," in seventy-two volumes, is not overlooked, nor is the Catholic Encyclopedia, a work produced in our own city. And it probably will be a surprise to many readers to learn that the Jesuits publish a monthly here that has a circulation of 350,000 copies.

Although there is much that is romantic and tragic in this narrative, Father Campbell does not press in this last phase with undue emphasis. His style is colloquial and touched with light humor on many of these pages. And he does not fail to omit the tale of an old Jesuit, who, while on his way to Rome to attend the election of a General of the society, died in a little French village. Misunderstanding the use of the title of the head of his order, the good people of the village gave him such a burial as befitted a General of France!

III.

A JEWISH CHAPLAIN IN FRANCE. By Rabbi Lee J. Levinger, M. A. The Macmillan Company.

RABBI LEVINGER has given us a very good explanation of the functions of a chaplain. They are generally misconceived. He says: "There are two popular impressions of the purpose of the chaplain in the military service: the one sees him as a survival of medievalism, blessing the weapons of the men at arms; the other discloses him as a faint harbinger of a dawn-

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